



# THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, MASSACHUSETTS.]

THE LIBERATOR  
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TERMS.

• TWO DOLLARS per annum, always payable in advance; all letters and communications must be post paid. The rule is, to return to us from the frequent inquiries of our friends—Those, therefore, who wish their letter taken from the Post Office by us, will be careful to pay their postage.

• An advertisement making one square, or a space of equal size and breadth, will be inserted three times for one dollar.

SLAVERY.

[From the Cincinnati Daily Gazette.]

SLAVE CASE IN CINCINNATI.

The following details of a case recently tried before a justice of the peace, are laid before the public, to apprise them in what manner our laws are sometimes administered by those into whose hands they are committed; and that a just estimate may be put upon the conduct of those concerned in the case referred to.

On Tuesday morning last, the 25th instant, between 11 and 12 o'clock, I was called upon to appear before William Doty, Esq., magistrate in Cincinnati, on behalf of a colored boy, known to many of our citizens by the name of 'Frank,' who had been apprehended under a warrant from said magistrate, charged with being the slave of a person living in Newport, Ky. When I arrived at the Office, having inquired into the nature of the case, and being impressed with a deep sense of its importance, I asked, as a matter of course, that the case should be laid over until the afternoon of the next day, which was objected to by the claimant of the boy in the most positive terms; and I was told by the magistrate at first, that the boy had sufficient time to prepare for his trial. Believing it impossible under the circumstances of the case, that an indulgence so reasonable, and in strict accordance with the spirit of our constitution and laws, should for a moment be denied—it being the first time that his counsel had come to a knowledge of the case—I did not suppose an effort necessary to obtain it. But perceiving from the aspect of the case, that I might be disappointed in this reasonable expectation, some exertion appeared to me necessary to obtain it, and a respite was granted until the early hour of 8, A. M., next morning: the boy being in the meantime confined in jail.

This short interval I employed in drafting a Bill in Chancery against the claimant, on behalf of the boy, for the purpose of obtaining an injunction to arrest the proceedings under the warrant, having become satisfied from previous indications, that such a step was necessary to a fair and impartial trial of the case. During the afternoon of the same day, I presented the Bill in Chancery to his Honor, Judge Este, who, after due consideration, promptly allowed an injunction staying all proceedings upon giving bond in \$500.

It being nearly night before this arrangement was effected, I met John E. Williams, who professed his services as one of the bail on the injunction bond, provided Wm O'Hara, a respectable colored man, would join him. I saw O'Hara the same evening, obtained his assent to the proposition, and told him that Williams would call on him to effect that object. O'Hara informs me that he was placed under a misapprehension in relation to what was required of him. Relying upon the faith of Williams to comply with his promise, it being his own voluntary offer, I rested quite satisfied until the next morning, when, to my surprise, nothing had been done to perfect the bond.

Had not been thrown off my guard in the above manner, sufficient bail could have been procured in time. The appointed hour had now arrived; the public offices being scarcely open, and finding the situation in which I was placed, I addressed myself to the indulgence and sound discretion of the magistrate, representing that an injunction had been allowed, and only awaited the signing of the bond to perfect the process; and endeavored to impress upon his mind the importance of the case, suggesting also, that it was but an act of courtesy due to a superior tribunal, that he should at least suspend his action on the case, for a short time, until an opportunity was afforded to the unfortunate subject of the suit, to obtain bail. As no injury could arise to the claimants, the boy being in the custody of an officer, for I knew that several of our most worthy and wealthy citizens would have stepped forward to relieve the oppressed. But, in this attempt I was again foiled, by the unrelenting vociferations of the claimant, that the time had arrived, and demanded that the trial should proceed.

The boy having been confined in jail until the hour appointed for trial, and having no opportunity to exert himself to procure bail, it appeared to me that the space of an hour was not too long to ask, for that purpose. I should, had it been allowed me, hastened to the Clerk's office, and signed the bond myself. A respite until noon was asked—not an hour or two was requested—not a half an hour? you cannot have it—the trial must proceed, was the fat of him, into whose hands were cast the destinies of the boy. Being altogether unprepared for trial, on account of the absence of material testimony, and it appearing that the witness upon whom the boy chiefly relied, was dead, with which fact I was not made acquainted until the moment of trial, the necessity of the case seemed to me imperiously to demand a continuance, and I took the usual steps to obtain one, but without effect—knowing that if once were given, other witnesses could be obtained, who were acquainted with the same facts. The trial, however, proceeded, if it can bear so decent an appellation—the claimant introducing proof of pedigree, &c., and mark it! proved positively the fact, that the boy was born in the city of Pittsburgh, and state of Pennsylvania, in the year 1808; twenty-eight years after the passage of the act of that state, for the abolition of slavery: the master of Frank's mother having taken her

into that state on his way to Kentucky—which act, I produced in evidence, together with the decision of the Supreme Court of Pennsylvania on that statute, which may be found in the 2d vol. of Sergeant and Rawle's Reports, page 305.

In the absence of any testimony in behalf of the boy, which the shortness of the time did not permit me to obtain, except such as could be picked up, during the progress of the case, I was compelled to rely upon the evidence of the claimant's own witnesses; which, with the law and decision above quoted, made, in my humble opinion, a perfectly clear case in favor of the boy.

The arguments having closed, an attorney on the opposite side of the river, appearing on behalf of the claimant, the judgment of the magistrate was immediately pronounced, without a moment's deliberation, in favor of the claimant. And in five minutes from that time, the unfortunate boy was beyond the jurisdiction of any court in that state.

Such are substantially the facts as they exist, and can be established by the testimony of several worthy and intelligent citizens, who have since expressed to me their disgust at the proceedings referred to.

A case, upon which the Supreme Court of this, or any other state, would not have undertaken,

I am sure, to decide, without the most deliberate reflection, and one upon which there would have been at least a doubt in the mind of any jurist, who decided upon the spur of the moment, without any deliberation. Such assurance, such confidence in a man's own infallibility, upon a question which was to decide whether the individual was a slave or a free man, is enough to startle every one who gives the subject a moment's attention. The boy had lived in Cincinnati, and it was proven, for the last seven or eight years, had crossed frequently into Kentucky, almost under the immediate eye of the claimant, yet no claim was set up until the present time, when the above proceedings occurred.

I have known him for the last seven years—and

I presume it was this fact that induced him to send for me; he was married about three years ago in this city.

Let it be understood, that I complain of no man for entertaining an honest difference of opinion contrary to my own. But it is to the manner in which a case of such importance, and under circumstances such as were connected with it, was pressed to trial, without, as I do solemnly aver, a fair opportunity to prepare for it.—In matters involving no more than the amount of \$5, it is usual for time to be given to prepare for a defense; but in a case involving the liberty of a human being, it seems that a few days, nay, even a few hours, is too long.

I forbear further comment. Let those who were concerned in the transaction, acquit themselves to God, and their own consciences, if they can.

E. WOODRUFF.

It is due to Mr. Doty to say, that he has since written an answer to this article, endeavoring to exculpate himself from all blame. Our own opinion is that he has entirely failed. We have no room now to notice his defense. We shall, it is likely, give further attention to this hereafter.—EWS. PHIL.

[From the Friend of Man.]

LETTER OF RICHARD MORAN.

In refreshing contrast with the time-serving and worldly spirit exhibited in the letter from the Presbyterian minister in Tennessee, we present the following letter received by brother Dresser from a colored brother, formerly (we believe) a slave, who learned to write by marking with a coal, by fire light, on the hearth. Here is another specimen of the 'nuisances,' which, we are told, 'can not be elevated in this country!' Thanks be to God for his blessed Bible, which makes the poor colored man wiser than the giants of literature who despise him.

Had not been thrown off my guard in the above manner, sufficient bail could have been procured in time. The appointed hour had now arrived; the public offices being scarcely open, and finding the situation in which I was placed, I addressed myself to the indulgence and sound discretion of the magistrate, representing that an injunction had been allowed, and only awaited the signing of the bond to perfect the process; and endeavored to impress upon his mind the importance of the case, suggesting also, that it was but an act of courtesy due to a superior tribunal, that he should at least suspend his action on the case, for a short time, until an opportunity was afforded to the unfortunate subject of the suit, to obtain bail. As no injury could arise to the claimants, the boy being in the custody of an officer, for I knew that several of our most worthy and wealthy citizens would have stepped forward to relieve the oppressed. But, in this attempt I was again foiled, by the unrelenting vociferations of the claimant, that the time had arrived, and demanded that the trial should proceed.

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THE SLAVES LIBERATED AT NASSAU.

A London correspondent of the Washington Globe, who is said by the editor to be so well informed as almost to prophecy, makes the following announcement, from which it would appear that our government is about to test the power of slavery in reversing the established laws of nations. The writer says:

You are aware of the seizure some time ago, by the British authorities at Nassau, New Providence, of some slaves, the property of our citizens, bound from Charleston and Alexandria to New Orleans; and the vessels, three in all, contained them, having been driven by stress of weather into Nassau, or wrecked off that coast, the slaves were not merely seized, but condemned, on the ground of slavery being contrary to the British Act of Parliament of 1834, for emancipating their West India slaves—thus making American property, thrown by the disasters of the sea within British grasp, liable to forfeiture under her own municipal laws. This, in a word, is the case.

Our minister, Mr. Stevenson, speaks of it prominently among some of his countrymen, and I infer has the president's instructions to seek reparation for so extraordinary an abuse of law and justice among nations. If Mr. S. lays open to Lord Palmerston the manifest infringements of both upon the broad principles which he applies to the case in appropriate conversation among his countrymen, Virginia will be proud of him; I would that we were all like the apostolic Christians, thank God that we should be worthy to suffer shame for his name. A few, or perhaps many of us may be killed, but our cause, Abolition, can not. It is in the heart of God. If we are faithful, we have nothing to fear.

If leisure and inclination permit, I hope soon to hear from you. The beloved brothers Wattles, Robinson, Weed and Hopkins must know that I love them. May the grace of God be with us all. I hope in a few weeks, if health and circumstances permit, to see you in Cincinnati.

RICHARD MORAN.

To AMOS DRESSER,  
Cincinnati, Ohio.

VERMONT LEGISLATURE.

SENATE, Nov. 16. Slavery.—Mr. Briggs from the committee on the judiciary, reported the resolution, upon this subject, referred to them in the afternoon, with proposed amendments, which were concurred in, excluding the report, and the first resolution adopted, as follows:

Resolved, By the General Assembly of the State of Vermont, that neither Congress nor the State Governments have any constitutional right to abridge the free expression of opinions or the transmission of them through the medium of the public mails.

Mr. Waterman demanded the yeas and nays on the second resolution, and it was adopted as follows:

Resolved, That Congress do possess the power to abolish Slavery in the District of Columbia. The third resolution passed without debate as follows:

Resolved, That his Excellency the Governor be requested to transmit a copy of the foregoing resolutions to the executives of each of the States, and to each of our Senators and Representatives in Congress.

'Abolition stock in the Legislature has risen about one hundred per cent since the last session. The communications from several of the slaveholding states, alluded to in the Governor's message, were referred to a select committee, who held several meetings—two of them in one of the churches, in order to accommodate the large number who attended upon their sittings. The papers from the Southern authorities were quite liberally spiced with Southern bravado and malice, and generally began with a denial of the right of the North to 'interfere,' even by way of arguments with the subject of slavery, and wound up by ridiculously demanding the 'interference' of the North by putting down abolition societies by law, and all that sort of thing. These philosophical nabobs of the South seem to think it very wicked to put down oppression and robbery by the force of truth—but it is peculiarly appropriate to gag freemen to put up slavery!

The committee reported three resolutions—the first, denying the authority of the state or national governments to restrain the freedom of speech or of the press; the second, asserting the fact, that Congress possess constitutional authority to abolish slavery in the District of Columbia; and the third, requesting the Governor to forward copies to the several States, &c. The resolutions passed both branches of the Legislature by almost unanimous votes. This tells well for Vermont. Our 'brethren of the South' must wait awhile before Vermonters will be prepared to adopt the Kendall gag-law system!—*State Journal.*

REMARKS OF MR. BOURNE.

We regretted that our Reporter was unable to catch the rapid and racy remarks of Rev. George Bourne of New York, at the late anniversary of the State Society. Some one has reported the following brief sketch for the *Dover* (N. H.) *Morning Star*, from which we copy it.

Mr. Bourne, of New York city, seconded the resolution and remarked, It is 22 years since I approved of the sentiments contained in this report; yet time has been in this period when men would not dare to say amen to these sentiments. But that they are for us are more than they are against us. True, many, like you, may lose blood; many may and perhaps will lose their lives; but all this will not stop the wheels of abolition. Those wheels, I do believe, God has set in motion, and who can stop them? Who can successfully contend with the arm of the Eternal Jehovah? We know that such attempts are futile. I have long since known that our heaviest opposition is in the professed churches of the Lord Jesus Christ, commencing, almost as high as heaven itself, in the pulpit, grasping in its rigid arm an overwhelming majority of our doctors of divinity, other ministers, and laymen in abundance.

The trial, however, proceeded, if it can bear so decent an appellation—the claimant introducing proof of pedigree, &c., and mark it! proved positively the fact, that the boy was born in the city of Pittsburgh, and state of Pennsylvania, in the year 1808; twenty-eight years after the passage of the act of that state, for the abolition of slavery: the master of Frank's mother having taken her

Kidnapping in New Hampshire. One Noah Rollins of Sanbornton, N. H. has been held to bail in the sum of \$500, on a charge of selling a black boy ten years old, for \$50, to a person named Bennett, of Alabama. The boy had been placed with Rollins by the overseers of the poor, and the villainy of that wretch was discovered time enough to rescue the intended victim. Bennett saved himself by making off. All that we have to condemn in the proceedings that have taken place in this case, is the pitiful smallness of the bail. It was mere mockery to suffer such an offender to go at large upon a bail of \$500.

SCOTLAND.

[From the Glasgow Chronicle.]

MR. THOMPSON AT PAISLEY.

One of the most interesting occurrences which has taken place in town, for some time past, was the appearance of Mr. Geo. Thompson, the devoted champion of slave emancipation, in St. George's Church, on Friday night, with our chief magistrate in the chair, supported by the ministers of the gospel in the town, of every denomination. Notice of Mr. Thompson's being able to spare time for the delivery of an address in Paisley, was received early in the week; and as this was known, we are happy to state that preparations were instantly made for Mr. Thompson's reception, in which preparations Mr. M'Naughtan and the other ministers of the establishment, who have come to town since the question of slave emancipation was formerly publicly advocated, most heartily joined the committee and their dissenting brethren. Dr. Burns and Mr. Brewster have long been amongst the most zealous supporters we have, of the cause of the oppressed Negro, and though the former was out of town for a few days past, both were alike ready to unite in striking off the fetters from the injured slave, who is neither permitted to act nor think for himself, nor even to inform himself of his degraded position.

While it is highly gratifying to see all differences on other topics thus burned for a season, it is responded to by acclamation.

Mr. Thompson, in making his acknowledgement, pointed out the most effectual means of showing their estimation of his labors, by leading their own influence and means to promote the cause to which he was devoted; and recommended to their attention a valuable periodical, price 4d., entitled 'Slavery in America,' the fourth number of which he held in his hand, and which would be found to detail the latest intelligence regarding the progress of the emancipation cause, both at home and abroad. He then moved the thanks of the meeting to Provost Hardie for his conduct in the chair.

Provost Hardie, in returning thanks for the honor conferred on him, took occasion to notice the handsome manner in which Dr. Burns had granted the use of the church, and Mr. M'Naughtan had tendered that of the High Church Bell, an illusion which convulsed all present with loud and renewed laughter, and for some minutes diverted the attention of the audience from all they had heard from the lecturer, notwithstanding the Provost's sincere apology that he did not mean any thing offensive to Mr. M'Naughtan.

Mr. Thompson spent the night under the hospitable roof of Provost Hardie. But we learn that his engagements in England, prevent the possibility of his accepting the compliment of a soiree in this town at the present time, as was intended. We understand, however, that such a soiree will be given in about a month hence, when he returns from the South.

## A LETTER

To the Rev. Drs. Cox and Hoby, the deputation from the Baptist General Union to the American Baptist Triennial Convention; containing strictures on their conduct, relative to the question of Slavery in America. By the Rev. Thomas Willcocks. London, 1833.

## DEAR BRETHREN,

I feel myself called upon to inform you, in a spirit of candor and kindness, that your conduct in America, relative to the Slavery question, however lauded by the learned, & wise and good of that country, has cost you the disapprobation and censure of some at least of your brethren at home.

I beg to premise, that I write not under the influence of any anti-American prejudice. At a time when I was flushed with all the ardor of youth, I seriously intended to emigrate to the United States; but the intention was defeated, by the intervention of urgent parental claims.— Since that period, I have never ceased to think of America with emotions of deep and lively interest; and though I abominate her unhallowed connexion with Slavery, I contemplate it as I should contemplate the appearance of leprosy eruptions upon some fair and beautiful form.— Towards our Baptist brethren on the other side of the Atlantic, I can have no motive for cherishing any thing but fraternal affection and good will; but I should scorn all pretension to these virtues, if I did not, with all ingenuousness and fidelity, warn them of their guilt in promoting, whether by example or sanction, the holding of slaves.

Before I proceed to the more immediate subject of my letter, you will permit me to call your particular attention to a document entitled, 'Circular Letter from the Committee of the Baptist Union to the Pastors and Members of the Baptist Union throughout the country,' bearing date October 1, 1831. Between a certain part of this document, fairly interpreted, and your statements in the 'Baptists in America,' there is a marked discrepancy, for which it is difficult to account, and which it gives me pain thus to exhibit:

DOCUMENT.  
*'BAPTISTS IN AMERICA.'*  
Page 67.  
*'We send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion, and fidelity, but still most zealously to promote the sacred cause of negro emancipation.'*

Now it is highly proper, for the sake of the parties concerned, that this apparent discrepancy and contradiction should be explained. Did the committee of the Baptist Union send you to the Convention, that, in your deputational character, you 'might most zealously promote the sacred cause of emancipation'; or, did they constitute it the sole specific object of your mission, to form a fraternal alliance with our American brethren, leaving you to pursue what course your disposition might dictate, with reference to the momentous topic of Slavery? If they adopted the former line of conduct, what becomes of your justification; if the latter, what shall we say of their consistency? The language of the document which I have already quoted, was adapted to produce a confident and delightful persuasion, that, in your representative character, you were to stand forward the firm and zealous friend of the American slave. And was not this persuasion, I ask, deeply cherished by the pastors and members of the Baptist churches throughout the country? I must therefore be permitted, with all due and proper respect for the writer, to enter my protest against the following defence of your conduct, which is contained in the 'Patriot,' of May 9th.

We have felt it our duty to give in another part of our columns, the explanatory statements of the Revs. Drs. Cox and Hoby, the Deputation from the Baptist Union, to their American brethren, relative to their conduct in reference to the subject of American Slavery. Having for some time been expecting the publication of their narrative, we have hitherto refrained from advertizing to the impression which may have been cast upon those gentlemen, for not having taken more decided ground on the question which admits of no compromise. After reading their statements, no one, we think, can reasonably blame them for having declined to sacrifice the specific object of their mission by appearing publicly as the advocates of the Anti-Slavery Society. Had they visited America for their own pleasure, and at their own cost, and not charged with a specific mission, the case would have been very different. As it was, the blame, if any, would attach to those parties in this country who commanded them to form a fraternal alliance with churches so largely implicated in slaveholding." Now that the Baptist churches of England are fully alive to the inquiry of slaveholding, no one can be ignorant. Yet, if it was not deemed inconsistent with their decided sentiments on this point to send a deputation to America, for other purposes, than to convey a remonstrance to the Baptist churches, we do not see that Dr. Cox and Dr. HOBY deserve censure for having maintained a degree of reserve in accordance with the spirit of their instructions, at the same time that they took every opportunity to declare their individual sentiments as decided abolitionists."

I call upon the Baptist churches of England to repel the above charge, both as groundless, and injurious to their Christian reputation. I do not believe that there is one of them so recreant to its anti-slavery principles, as to have virtually said, 'We hereby appoint our brethren Dr. Cox and the Rev. J. Hoby, our delegates to the Richmond Triennial Convention, for the purpose of forming a fraternal alliance with the Baptist American churches; and if they find that the subject of Negro Emancipation is too delicate and tender to be touched at its meetings, we hereby further command them to merge it with all Christian charity, and not fail to incorporate us with brethren whom we so highly esteem and love.' If there be such one church among us, let it be named; let it become the object of holy indignation; let it henceforth and forever be silent on the topic of Slavery, and in order to enjoy the pleasures of sympathy, remove to some American slave state.

Permit me, moreover, dear brethren, very seriously to ask you, Did you not yourselves read the document to which I have been referring; and, reading it, could you for a moment suppose that your brethren who were addressed would expect you to do nothing to promote the cause of negro emancipation in America, save in your individual and private character? I will only add, that if you did entertain such a supposition, you must have formed a very low estimate of their intellect and discernment.

If I were asked to account for the apparent discrepancy which exists between the document issued by the committee of our Union, and your own statements, I should be inclined to offer the following solution:—The committee framed and circulated their address with perfect sincerity; but they erred in not making your credentials more specific. Fully confiding in the supposed ardor of your anti-slavery zeal, they made no mention of negro emancipation in the letter which they transmitted to their American brethren, but were content to leave the subject wholly and entirely in your hands. They placed the strongest confidence in the soundness of your discretion, a confidence which, I regret to add, has not been justified by the result. This I shall now endeavor to prove.

The first safe issue to the question of Slavery which occurs in your narrative, is to be found at p. 11th pag. You there inform us that, hav-

ing ascertained the character of some apprehensions entertained respecting the immediate purport of your visit, you were enabled to present the subject in a view which you had every reason to conclude inspired confidence, while it involved no compromise of sentiment. Allow me, dear brethren, to request that you will unfold unto us the hidden meaning of this sentence. What were the precise apprehensions entertained respecting the immediate purport of your visit? Did the American Baptists fear that you came to them charged with a commission to proclaim slaveholding Christianity a frightful anomaly; to cry aloud in the high places of their sanctuaries against the separation of blacks from whites in the worship of that God 'who has made of one blood all nations?' to call upon them to wipe their hands clean of the foul stain with which they are defiled? Did they fear, with all that sensitiveness which a conscience ill at ease never fails to inspire, that their English brethren had sent messengers to lift up among them the voice of solemn warning and week entreaty? Were these the gloomy and mistaken apprehensions that vanished at your Ithrahn touch? Well might a certain reviewer, when advertising to this part of your volume, remark, 'A part of the delegates' business seems to have been transacted very satisfactorily; though, unfortunately for us, we neither know what it was, nor how it was done.'

I now follow you to the Triennial Convention. Arriving at Richmond, you perceived the agitation which was beginning to spread over the surface of American society, in consequence of the rise of anti-slavery discussion; and while it was sufficient to inspire you with caution, it was necessary so to act as to unite a dignified consistency of principle, with a perfect exercise of Christian feeling. But where was this dignified consistency of principle? What was there in your conduct to the Convention that harmonized with your anti-slavery zeal at home? Did you, in your addresses to it, suffer the word Slavery to escape your lips? Did you venture to intimate to it, even in soft and silken words, that the Baptists of England had heard with surprise of many of their brethren in America being slaveholders, and withholding from their negro brethren a full community of Christian rights?

You have given us a truly glowing description of the days of the Convention:—Days of heaven upon earth, the assured pre-birth of those pleasures which are at God's right hand forevermore. On the evening preceding the meeting of this large and important assembly, the anniversary of the State Foreign Missionary Society, you inform us, was celebrated. The attendance was numerous, and seemed to be pervaded by a profound and solemn feeling. Penetrated by this feeling, the Rev. J. B. Jeter rose up, and, in the most impressive manner, entered the congregation to unite in the penitential confession of their sins. There was instant and universal sympathy with this suggestion, which seemed to envelop and sadden every countenance, like the sudden cloud that darkens a brilliant day! The confession followed, and was presented with becoming simplicity and fervor. But, let me ask, did acknowledgment of the sin of Slavery form any part of this confession? Did the voice of the Rev. J. B. Jeter make the walls of the Convention echo with the cry of, 'Verily, O Lord, we are guilty in this thing!' and did the people respond to the cry in groans and tears? Had such a scene as this transpired, it would not have escaped your recording pen. But perhaps some benevolent law of the Virginian state forbids all public confession of the guilt of Slavery, and our American brethren had no wish to subject themselves to its penal award!

The Convention, your narrative states, commenced its sittings at 10 o'clock, on Wednesday morning, April 29. It was more numerously attended than former Conventions, and it was thought to be a more complete representation of the denominations. The first business of this meeting was to receive your credentials. You accordingly presented to it various communications, particularly the document from the Union. The reading of this document was preceded by certain explanations, which afforded great satisfaction to all present. Each of you then delivered an address of some length, in further explanation of the views of the British brethren towards the transatlantic churches. Now this, I contend, was the precise moment at which you should have stated, mildly and dispassionately, to the members of the Convention, the views which English Baptists entertain of the utter repugnance of Slavery to Christianity, and have merely but firmly called upon them to remove this stigma from their section of the American church. You might very properly have added, that having heard of a certain Virginian law which forbade all anti-slavery discussion in the State where they were assembled, you had no wish to provoke such discussion; but that you felt it a solemn and imperative duty, to convey to them the sentiments of their English brethren, on a subject of the greatest moment to all affectionate union and co-operation. I fear, however, that you entered the American Baptist Congress, with a determination to waive all mention of Slavery in its meetings. Now for your objections to the line of conduct which I conceive it was your duty to have pursued.

You might have been the means of dissolving the Convention. The Convention itself would not, and could not, have been convened with the understanding that the abolition of Slavery was to be discussed, inasmuch as such discussion would not have approved itself to the majority of delegates, assembled for other purposes.

It is plain, then, that, though the infamous Virginia law referred to had not existed, the majority of delegates at the Baptist triennial Convention

would not have suffered the question of Slavery to be mentioned, because, though they were assembled for other purposes. And can you, dear brethren, be so deficient in perspicacity as not to perceive the fallacy of this pretence? What would you have thought of our English Baptist Associations, if, a few years since, they had refused to entertain the question of Negro emancipation, because it was not included in the more specific objects of their convention? I have been most credibly informed, that this very triennial Assembly discussed what is called the Indian question, in full conclave, only a few years since; and such is the weight of its political influence, that the President of America himself was anxious, on that occasion, to know the result of their deliberations. But what is the value of a black skin when compared with that of a red one? What are Negroes when compared with Indian wrongs? Let it remain then on unblushing record, that a majority of Baptist ministers, in the triennial Convention at Richmond, would, irrespective of any prohibitory law, have rather dissolved it, than have suffered the abolition of Slavery to have been admitted into its discussions. Still, however, I do not perceive that your knowledge of this could justify your conduct. If you had been told, that the Convention was under a benevolent and hallowed bond, to preserve death-like silence on the subject of Slavery, and that, therefore, you could not be permitted to introduce the obnoxious topic at any of its meetings, either by word or written document, you might have attended those meetings in your individual character. You might, in the exercise of a sound and commendable discretion, have made your journey simply and exclusively a tour of inquiry and observation. Did the Committee of the Baptist Union, I repeat, bind you to form an alliance with the American Convention, whether

it would admit a kindly remonstrance against Slavery or not? Had you reason to believe that the Baptist churches in England were so eager to effect a union with their American brethren, as to welcome it on any terms? I am aware, that if you had appeared at the Convention in your individual character, and had been known to do this under the influence of holy Anti-slavery zeal, you would have been spared certain greetings, and adulterate epistles, but you would have risen in the esteem of every friend of unfliching consistency at home.

As it was altogether spontaneous on the part of the Union, to adopt this mode of cultivating Christian love, the introduction of the Slavery question would have been on your part an intrusion as rude as it would have been unwelcome; as injurious as it would have been indecent. That the introduction of this question to the Convention would have been unwelcome, I can readily believe, for it is plain that the American Baptists, like some other good people, are very reluctant to be reminded of their faults; but how it would have been rude, I am truly at a loss to conceive. Suppose, for instance, the English Baptists were known to sanction some system or practice condemned by every principle of humanity, justice, and religion, and the American Baptists were to send a deputation to our General Union, to propose a fraternal alliance, but at the same time to remonstrate with us on the inconsistency of our conduct, would this be rude and indecent? And what would be said, if the Union were thus to address the American deputation: 'We are willing, and even desirous, to form the proposed union; but having agreed between ourselves to be silent on the subject of the evil to which you refer, we can listen to no remonstrance from you respecting it; and if you press such remonstrance, in whatever spirit, you will frustrate the great object of your mission, awaken hostility and kindle dislike, not to yourselves only, but to your whole denomination in America; and, above all, rouse into embittered activity, feelings between Christian brethren, which will sever the Baptist churches of England.' I turn to the Richmond Convention, and receiving your own representations concerning it, I exclaim, 'de te fabula narratur.'

The question of publicly avowing Anti-slavery principles assumed a shape, you tell us, which tended to the disruption of a mighty empire. But now? Why just as the Anti-slavery Meetings are held in England, and in which you shared an honorable part, innocently tended to the disruption of the State Foreign Missionary Society, you inform us, and seemed to be provoked by a profound and solemn feeling. Penetrated by this feeling, the Rev. J. B. Jeter rose up, and, in the most impressive manner, entered the congregation to unite in the penitential confession of their sins. There was instant and universal sympathy with this suggestion, which seemed to envelop and sadden every countenance, like the sudden cloud that darkens a brilliant day!

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was formed, a large majority, if not all of the churches and presbyteries, out of which it was formed, were in slaveholding States. The attempt to make slaveholding a bar to communion or to fair ministerial standing now, is changing the constitution of our church, and the original terms of communion. This we cannot permit. Therefore, the Synod solemnly affirm that the General Assembly of the Presbyterian church have no right to declare that relation sinful, which Christ and his Apostles teach to be consistent with the most unquestionable piety,—and that any act of the General Assembly which would impeach the christian character of any man, because he is a slaveholder, would be a palpable violation of the just principles on which the union of our church was founded—as well as a daring usurpation of authority granted by the Lord Jesus. Let the sentiments just expressed should be misunderstood, Synod would add that the likelihood of the necessity of any geographical division through the operation of this fanaticism is not so great as it was some time ago. Yet, on this subject, be the danger small or great, a vigilance corresponding to the exigencies of the times is our manifest duty.

A true extract from the Minutes of Synod.

Wm. S. PLUMER, S. C.

#### TRIBUTE OF RESPECT.

The attention of our readers is called to the resolutions of the Young Men's Colonization Society of Pennsylvania, in regard to the course pursued by the Rev. Robert J. Breckinridge in his late discussion with George Thompson, in Glasgow, Scotland.

*Resolved*, That the conduct of the Rev. Robert J. Breckinridge, in volunteering a defense of the character of his country, in a late discussion in England on a subject of great national interest, and this too against an overwhelming tide of popular prejudice, presents an example of moral courage and elevated patriotism, above all praise, and entitles him to the gratitude of his countrymen. (!!!)

*Resolved*, As the common mode of expressing thanks for eminent services, by the presentation of plate, would not properly express the estimation in which he is held by us, as a christian patriot and philanthropist, that the great thanks of the Society be presented to him for his timely and noble defence of African Colonization, against the unfounded and malignant aspersions of his foreign foes.

*Resolved*, That the editors of daily and religious papers be requested to insert the masterly letter of Mr. Breckinridge to Dr. Wardlaw, of Glasgow, on the subject of the discussion on Slavery between George Thompson and himself; that these resolutions also be inserted in the daily and religious papers,—and that copies be forwarded to the New York Colonization Society, the Maryland Colonization Society, and to the American Colonization Society.—*Col. Herald.*

#### RELIGION AMONG SLAVES.

The following article is from an accredited correspondent of the American Presbyterian, published at Nashville.

ALABAMA, August 13, 1836.

BROTHER EDGAR.—In my last I spoke of two great hindrances to the progress of the gospel in South Alabama—the roving disposition of the people, and the secular engagements of the clergy. I now wish to speak of a third, in which, with pain, I am compelled to make another charge upon my brethren in the ministry; the almost universally neglected condition of the slaves. The churches of this Synod are (with three exceptions) without galleries, and the poor blacks are not only without encouragement or inducement to attend on the ordinary preaching of the word, but have no seat provided for them in the house of God—at least for large numbers of them at a time. Brother Alexander, who for the last 12 or 14 years has preached with so much acceptance to the people of Pleasant Valley, in Dallas county, but who is now about to remove to Indiana, has uniformly preached one sermon on each Sabbath peculiarly for the benefit of the blacks. Sometimes a few white persons attend, and sometimes none but himself. He met with no opposition, but encouragement from all classes.

I have a few (about 10 or 12) odd numbers of the Liberator, from May to Nov. 1835, which I and many others have read several times over, with much interest and delight; and if you could favor me with as many more, (any odd numbers,) and with one of recent date, I shall highly prize them. Nothing can be better calculated to promote the good cause than this excellent periodical. I am sorry that our town is not so important as to afford or produce such a paper.

I remain, my dear Sir,

with much esteem and respect,

Yours, faithfully,

MATTHEW FORSTER.

P. S. May the glory of God be our end and aim in this work. In all our ways, let us acknowledge His name.

W. M. LLOYD GARRISON, Boston.

#### FUGITIVE SLAVES.

(CONTINUED.)

It is said by the court (as I noticed in my last communication) that it is perfectly competent for one State to stipulate by a treaty with another to deliver up the fugitive slaves of the latter, who may come into their dominions. It seems to me that this doctrine is not sound, and would not be maintained, if there was not some lurking notion in the mind of the court, that although slavery is held by them to be contrary to natural right and the plain principles of justice in Massachusetts, yet it is not so in the slaveholding States themselves; that what is essentially wrong in some places is essentially right in others. It is slavery contrary to natural right and the plain principles of justice in South Carolina as well as here, a slave would have a perfect right to make his escape from that State into Massachusetts, and we should have no right to send him back again to a State where he would be reduced again to the condition of a slave, and be deprived of all his rights. It is true the court says that such stipulation would be highly important and necessary, to secure peace and harmony between adjoining nations, and to prevent collisions and border wars. It would be no encroachment on the rights of the fugitive, for no stranger has a just claim to the protection of a foreign State against its will, especially where such a claim to protection would be likely to involve the State in war; and each independent State has a right to determine by its own laws and treaties who may come to reside and seek shelter within its limits. There are two distinct prohibitions involved in this language of the court here quoted, and it is necessary to examine them separately. One is, that a stipulation in a treaty to deliver up fugitive slaves, might be necessary to prevent wars; and the other is, that every State has a right to determine what class of persons it will permit to come and take up their residence with them.

As to the first, the necessity of such a stipulation to prevent wars. If each State has a right to determine its own institutions and laws, and what class of persons shall be admitted to the rights of freemen and citizens, it is obvious that its determination to receive a certain class and admit them to these privileges, as for instance those who have been accounted slaves in another State, cannot be any invasion of the rights of this latter State, or be a just cause of complaint or war on its part. For one State, as Massachusetts, has the same right to determine that a particular class of men, as the colored men, shall be freemen in Massachusetts, as South Carolina has to determine that they shall be slaves in South Carolina. And the former State has also the same right to decide that it will allow these colored men to come and reside among them with the privileges of citizens, as the latter State has to determine that these colored men while within its boundaries shall be considered slaves, and treated as such. I am now speaking of the political rights of the States, and not of their moral rights, for according to the latter, I do not believe that the institution of slavery can be sustained in any State whatever. If these remarks, then, be sound, it is ev-

#### COMMUNICATIONS.

##### FOREIGN CORRESPONDENCE.

The following letter, with the valuable documents accompanying it, is received with gratitude. We shall be happy to reciprocate the favor.—*Ed. LIB.*

NEWCASTLE-UPON-TYNE, Sept. 21, 1836.  
DEAR SIR—I avail myself of an opportunity of sending you a few copies of the 'Declaration' of our Anti-Slavery Society, by a vessel about to sail from this port for Boston. I also enclose, in the parcel, six copies (2d ed.) of the recent discussion at Glasgow, between our friend, Mr. Thompson, and Rev. R. J. Breckinridge, and also a few copies of the report of the proceedings of a meeting at Glasgow on the 1st ult.

You will, of course, be already in the possession of these documents, in the Glasgow Chronicle—but accept of these as a token of our regard for you as the staunch advocate of one of the greatest and holiest causes on earth. Doubtless, you will, ere this, have received an account of the interesting and noble proceedings at Bradford, in Yorkshire, on the 6th inst., in behalf of your cause, and your country, and the religion of the Redeemer of all mankind—black as well as white. May the spirit breathed at that meeting extend more generally through the length and breadth of our land! I trust, however, it does, in a considerable degree. Our friend and countryman, Mr. Thompson, has contributed in no small measure to increase in us an ardent and inextinguishable desire of unshackling the soul and body of every slave in the world—ay, and of the soul of every slaveholder too—beginning at America. We love America and Americans—however they of the south may deem us their enemies. We would tear the veil from their eyes, and show them their true interest. We would teach your Senators wisdom, and remind them of the fundamental principle of your constitution. We would call upon the administrators of your laws to enforce your boasted laws of freedom. We would call on every American to consider, that the honor of his country is at stake in this 'holy war'; and to remember that the eyes of the whole world are upon you, expecting of you to wipe from your flag of liberty the foul blot of slavery. We would hold up the hands of yourself, and the rest of the noble and patriotic band of American Christians, whose praise is in all the churches and Christian hearts, throughout every land—bond and free. But I must stop. I will not affect to communicate news to you. You learn from the best sources what is passing here, and the feelings of every Christian on this side of the Atlantic, on the subject of slavery. We must not be upbraided with not having finished our work of emancipation at home. We acknowledge it with a sigh—but it was not the fault of the people.

Our friend Thompson was with me a fortnight ago. He is justly received with raptures wherever he goes. We expect him soon to spend a week or two in this town and neighborhood. He attracts immense assemblies of the best of the people of all classes.

I have a few (about 10 or 12) odd numbers of the Liberator, from May to Nov. 1835, which I and many others have read several times over, with much interest and delight; and if you could favor me with as many more, (any odd numbers,) and with one of recent date, I shall highly prize them. Nothing can be better calculated to promote the good cause than this excellent periodical. I am sorry that our town is not so important as to afford or produce such a paper.

I remain, my dear Sir,

with much esteem and respect,

Yours, faithfully,

MATTHEW FORSTER.

P. S. May the glory of God be our end and aim in this work. In all our ways, let us acknowledge His name.

W. M. LLOYD GARRISON, Boston.

#### FUGITIVE SLAVES.

(CONTINUED.)

Now apply these principles to the fugitive slaves. The very fact that they are *slaves* fleeing from wrong and oppression, instead of being the reason why we should exclude them from our State, is the very reason why we should receive them—and instead of being the reason why we should stipulate by treaty or constitutional provisions with the slaveholding States to interdict them from our territory, is the very reason why we should refuse to take such an obligation upon us. People who enjoy all the rights and privileges of citizens in the States where they are living need not resort to another State for this purpose, but those who are deprived of all these rights and every other, are justified in seeking them in a State where they can obtain them.

W. S. A.

#### TEMPERANCE MEETING.

The State Temperance Society of Colored People, met in the city of New Haven, Nov. 9th, 1836, in pursuance to notice which had been published in several journals. The Society was called to order at 4 o'clock, P. M. The President, Rev. Jehiel C. Beaman, in the chair. Prayer by the President: after which, a committee of three was appointed to prepare and report the order of exercises for the evening meeting. Adjourned till 7 o'clock.

At 7 o'clock, the Society was called to order: the Vice President, Mr. Henry Foster, took the chair. The Committee then reported the resolutions, which were supported and adopted as follows:

Resolved, That we view the formation of a State Total Abstinence Society among us, as the precursor of better days in our moral and religious elevation.

Resolved, That we owe it to our friends, who plead our cause, and to our brethren in bonds as feeling bound with them, to use our influence to do away the use of intoxicating liquors from among us, as a common beverage.

Resolved, That it is the duty of all Christians to use their influence to promote the cause of temperance.

Resolved, That it is the duty of all Parents to instruct their children, by precept and example, in the principles of total abstinence, and dis-countenance those shops kept by colored men where intoxicating liquors are sold.

Resolved, That in view of the degradation and misery to which the female sex have been subjected, in consequence of the use of intoxicating liquors, they are impudently called upon to exert their influence to banish them from their social circles.

The above resolutions were supported by nine different gentlemen, from Hartford, Middletown, and New Haven, and unanimously adopted.

The sense of the meeting was then taken upon the principle of *total abstinence* from all intoxicating liquors, and decided by a large majority, that is, the only safe and consistent ground, which can be occupied by the friends of temperance.

The meeting then adjourned to meet at 9 o'clock, Nov. 10th.

The Society met as per adjournment, the Vice President in the Chair. Prayer by Rev. Mr. Pennington. The delegates then reported the progress of the total abstinence principles among the colored people of this State, which showed that much had been done to cheer the hearts, and encourage the friends of temperance to persevere, humbly relying upon the Great Giver of all good, for aid to accomplish the work of reformation.

Voted, That a committee of three be appointed to prepare a constitution, and obtain subscribers to a Society, in the city of New Haven, to be auxiliary to the State Temperance Society of Colored People.

Voted, That the annual meeting of this Society be held in the city of Norwich, Ct., on the 11th day of May, 1837.

Voted, That our thanks are due to our friends in this city, for the kind reception which we have received, and for the use of their church.

Voted, That the doings of this Society be published.

The Society then adjourned.

HENRY FOSTER, V. Pres't.

A. G. BEAMAN, Sec'y.

New Haven, Nov. 10th, 1836.

#### BOSTON.

SATURDAY, DECEMBER 3, 1836.

[From the Louisiana Advertiser, Nov. 10th.]

#### IMPORTANT FROM MEXICO.

We learn from a gentleman, passenger in the sloop Lady Hope, Capt. Williams, from Tampico, arrived yesterday, that three expresses, in succession, had entered that place the day previous to the sailing of the sloop. Our informant (who states that his information was obtained from the town major) says the first express brought intelligence of a Texian army (conjectured to amount to near 3000 men) being within fifty leagues of Matamoras; the second confirmed the statement of the first as to the supposed number, but stated them to be within half the distance first represented, and on a rapid march; the news brought by the third was not permitted to transpire; and, consequently, was believed to be the most important:—the hasty assembling of all the troops in garrison, by the commandant (Gen. Pedro) furnishing good grounds for it. As many persons as could be induced to volunteer, or compelled to serve, joined them, and an expeditionary march was made for Matamoras, where other troops were expected already to have arrived from different sections of the interior, (according to the despatches furnished by the second express,) Gen. Urrea had also proceeded to the City of Mexico, in breathless haste, to receive, it was surmised, instructions from the Government, at a moment of such vital emergency. The Texian advancing army was supposed to be commanded by Gen. Rusk, and no doubt has entered Matamoras before this. The next arrival will be earnestly looked for.

From the Mexico *Diario del Gobierno*.

The campaign that is about to open against the rebels within Texas, excites universal interest; there may be differences of opinion on some points of minor importance, but on this great topic there is but one opinion from one end of the United Mexican states to the other. Owing to unpropitious circumstances, the different productive branches of the republic are unfortunately in a state of decline and paralyzation; but we have more than the assurance, we have the cheering evidence that this deficiency will be more than made good by the zeal, liberality and patriotism of the nation. Not a day passes, but we receive notice of fresh votes of states and cities, and free will offerings of individuals from every part of the states, towards the prosecution of the campaign against Texas. Within the last fifteen days we have received accounts of *serviles* voted by the following places. (Then follows a list of cities, towns, and seaports, amounting to about 50 in number, in which we find the names of Vera Cruz, Tuxpan, St. Luis, Potosi, Campechi, &c.)

With respect to individuals of both sexes, our limits will not allow us to particularize the names of those, who have contributed according to their means to this great national object, to this patriotic attempt to wash away a stain that has been sought to be inflicted on their national honor.—Independently of money, large contributions have been made of stores and clothing for the troops, and volunteers in this sacred cause. A portion of these has been transmitted to the division of the vanguard which now at Matamoras. That well deserving General, Don Nicholas Bravo, has arrived among us within these few days, and is to proceed to take the command of the grand army and direct its energies upon the Texas. Under the cheering auspices of his name and military skill, there is nothing to apprehend for the result.

With respect to our naval forces, not less zeal has been manifested to augment its number. In the meanwhile, the brig of war Vencedor del Alamo, the brigantine General Urrea and the schooner General Bravo, are cruising off our ports, and will have no difficulty in counteracting the effects of those who have the presumption to imagine that they shall be able to block up the port of Matamoras.

As for the rest, the republic enjoys the most perfect tranquillity. The only unimportant interruption has been caused by some hordes of Indians in the state of Chiapas, and a meeting of some 30 ill-disposed persons in the territory of Flax-cala, who were, however, dispersed without loss of time by the patriotic Col. Jimenez. Our people are too well persuaded of the advantages of peace and union, to become the dupes of any designing demagogues, whose greatest exploits are to insult the chief of the nation by libels issued from obscure and contemptible presses.

From the state of Yucatan, we have the following:—'Among the vessels fitted out by the rebel colonists of Texas, whose grand object is plunder, a corsair, the Terrible, has been attempting to commit depredations off our shores. She was, however, chased off; and this occasion leads us to speak of the very meritorious and disinterested conduct of Don Salvador Preciat, who fitted out his own expense the brigantine Privilegio, to pursue this piratical vessel and protect those seas.'

Mexico, Oct. 15.—The 1st division of the army destined for Texas has left the capital, with some sappers and miners, and a company of pioneers, the artillery in front. Their baggage, &c., was to follow in a day or two. The 2nd division will march next week.

There is some confusion here; and we expect some strange work soon.

Tampico, Oct. 18.—There are several pirates cruising off our bar, who are a great annoyance to our trade; but we expect soon to be relieved from these annoyances.

A conducta arrived here the other day from the interior with \$300,000 in specie, most of which is for the packet of the 24th.

#### KIDNAPPING.

A writ of habeas corpus was issued on Wednesday to compel a Frenchman named Reville to produce Jane Green, a mulatto girl, about 11 years old, whom he is charged with unlawfully detaining for the purpose of taking to some slave state. The little girl has been living in his family for some time, and it is suspected—but whether correctly or not remains to be proved—that he intended bringing her with him to New Orleans. Before the writ could be served on him, he left the city, and has gone, no one knows where, and taken the little girl along with him.—*N. Y. paper.*

DIED.—With the Lung Fever, on Wednesday night, Nov. 23d, Geo. Harris, son of John B. Cutler, aged 17 months, of this city.

#### THE 'NEGRO PEW.'

IT is intended, as soon as practicable, to publish a work with the above title, designed to show that the practice of making invidious distinctions in the House of God, is inconsistent with the Nature and Principles of the Gospel of Christ; injurious to the feelings, interests, and Souls of those who are affected by it; a reflection upon the Character of Christianity, and calculated to promote Infidelity: with answers to the common objections against breaking down these distinctions. The Author, wishing to illustrate the subject with facts, would request his colored brethren to communicate such facts respecting their treatment in this respect, as they may have in their possession.

Address ISAAC KNAPP, at the Anti-Slavery Office, 46 Washington-street. All communications should be accompanied with responsible names, who can testify to every particular as stated.

## LITERARY.

[From the Friend of Man.]

## MISSION HYMN.

Addressed to the 'Missionary Band' of Oneida Institute, comprising students designing to be missionaries.

Onward, onward, men of Heaven!  
Bear the gospel banner high;  
Shriek not till its light is given,  
Star of every pagan sky.  
Bear it where the pilgrim stranger  
Faints 'neath Asia's vertie ray—  
Bid the red broid' forest ranger  
Hail it, ere he flees away.

Where the Arctic ocean thunders,  
Where the tropics fiercely glow,  
Broadly spread its page of wonders,  
Brightly bid its radiance flow.  
India marks its lustre stealing,  
Shivering Greenland laves its rays,  
Asia, 'mid her deserts kneeling,  
Lifts the untaught strain of praise.

Rode in speech, or grim in feature,  
Dark in spirit, though they be,—  
Show that light to every creature,—  
Prince or vassal—bound or free.  
Onward!—haste to every nation!  
Host on host, your ranks supply,—  
Onward!—Christ is your salvation,—  
Death itself is victory!

Hartford, Ct.

## MISCELLANEOUS.

[From the Emancipator.]

## EPITAPHS OF SLAVE TRADERS.

**Dear brother,**—The following epitaphs are extracted from the tomb-stones of men who were engaged in the African slave trade personally, or by proxy. Keep in mind that the men, eulogized in these grave-stone scraps, were engaged in a business now declared by this country and Great Britain to be piracy; and these men, if now living, and now pursuing the traffic in which they died, would be deemed pirates, and would be hung as pirates.

"Hon. W. W., died 1829. *An honest man.*"

In what did his honesty consist? He was personally engaged in the slave trade, and spent his life in that horrid work, and accumulated a large fortune by stealing and kidnapping the Africans, subjecting them to the horrors of the middle passage, and selling them into perpetual sighs and tears in the West Indies. The title, *an honest man*, who is said to be the noblest work of God, applied to one who lived and died in a work now declared to be piracy!

"W. W. D., Esq., died 1808." This stone contains an epitome of his virtues. As a man, he was truly *meritorious*; as a merchant, *correct in principle and practice*. *Benevolence*, with rays divine, enriched and expanded his heart."

There is much more of it. Now, who was W. W. D., Esq.? What did he do? He was an African slave trader. He owned a slave factory on the coast of Africa, where he lived and married an African, and had children: was engaged there several years in fomenting wars, in stealing men, women and children, and in supplying cargoes of slaves: made a large fortune: came to the town where he now lies; forsook his wife and children in Africa, or probably sold them for slaves; married another wife, lived, died, was buried, and eulogized. As a merchant, *correct in principle and practice—a pirate!* As a man, *meritorious—a base, infamous man-thief, and kidnapper!* His heart expanded by benevolence—an inhuman tiger, tearing the helpless children of Africa from their homes!!!

Capt. J.; died 1816. *He fell asleep in Jesus.*"

This man died in the slave trade. A man-thief, a robber, falling asleep in Jesus!! Dying in the very act of stealing and making merchandise of the souls and bodies of men, and sleeping in Jesus!! A kidnapper, going from kidnapping to sing God's praises in Heaven!

Capt. S. W.; died 1799; and M. A. W.; died 1795 on the coast of Africa—

"Ye youths and virgins, pause—the loss deplore;

Snatch'd are their prime, and on a foreign shore;

Let this sad marble teach each youthful heart,

Youth, love, nor virtue can repel the dart."

These two young men died on the coast of Africa, engaged in plundering and robbing her of her children, and consigning them to hopeless misery and degradation. The youth of our country are called on to deplore the loss of those who died in doing that which is the *sum of all villainies*. The virtue of a man-stealer's, slave-trader's heart, shield him from death!

Capt. J. S.; died 1807. *Large was his bounty and his soul sincere.*"

This man commanded a ship engaged in the trade in tears and broken hearts; went several voyages: went one voyage, and loaded his vessel with heart-broken victims; on his voyage home, sickened, and died. He was such a savage demon of cruelty to the slaves and to the sailors, that when his body was cast into the deep to be food for his kindred sharks, the sailors swung their caps, and gave three cheers. Of this savage demon, this shark, this pirate, it is said 'large was his bounty, and his soul sincere.'

A. M.; died 1807. *And the sea shall give up her dead.*"

True—the sea will give up her dead, and disclose all her secrets. In that awful day, how will this man, who perished in the slave trade, appear? How will all soul drivers and slave traders appear, when they meet the poor victims of their lust, their avarice, their brutality and furious anger, before the tribunal of a just and omnipotent God? The secrets of the ocean, the secrets of Africa, the secrets of all slave factories and slave ships, will all be revealed. Then shall we see the multiplied and complicated villainies, and unutterable horrors of the African slave trade. The sea and the dry land shall cast out all slave traders, man stealers, and their poor victims, and face to face they shall stand before God.—Then will the poor African demand of the Christian(?) civilized(?) thief and robber, his wife and children, and satisfaction for all his untold griefs and woes. The sea and dry land will disclose all crimes that lie buried in their dark caverns. What wars! what bloodsheds! what murders! what foul deeds of infamy will appear registered against the slave's soul! Hear, all ye robbers and plunderers of bleeding Africa—the sea shall give up her dead! You have, with remorseless hearts and murderous hands, hurled many living and dead into the deep, to conceal your villainy and shame; but the—SEA SHALL GIVE UP HER DEAD!

Let the following extract, taken *verbatim* from an original manuscript journal, belonging to the surgeon of a slave ship, tell the story of the slave trade—in which the above men lived and died.—*Brangan's Notes to Africa.*

Sestro, Dec. 29, 1724.—No trade to-day, although many traders came on board. They informed us that the people are gone to war inland, and will bring prisoners in two or three days, in hopes of which we stay. The 30th.—No trade yet, but our traders came on board to-day, and informed us that the people had burned four towns—so that to-morrow we expect slaves off. The 31st—Fair weather, but no trading yet. We see each night towns burning, but we hear many of the Sestro men are killed by the inland negroes; so that we fear this war will be unsuccessful. Jan. 2d.—Last night we saw a prodigious fire break out about eleven o'clock, and this morning perceived the town of Sestro reduced to ashes. It contained some hundred houses, so that we find their enemies are too hard for them at present, and consequently our trade is spoiled here. Therefore about seven o'clock we weighed anchor, and proceeded lower down. To stir up another war, burn more towns, and commit more murders.

Such was, and is the African slave trade. This is the business of thieving and plunder—thus conducted with barbarous cruelty, and savage ferocity, which the slave traders and slaveholders of the south, which all the pro-slavery men of our nation countenance, support, justify, and perpetuate. All who apologize for the continuance of slavery, for a longer or shorter time, are, before God, accessory to the crimes and horrors exhibited in the above extract.

But the true character of slave dealers and slaveholders will, ere long, be drawn by other hands—their epitaphs will be written by other pens. Africa, herself, will soon draw the characters, and write the epitaphs of her civilized and Christian invaders. Then will it be said of them, *honest men?* Benevolent, sincere, and virtuous men? *They fell asleep in Jesus?* A Christian slave trader!! A Christian pirate!! A few years hence, and what will be thought of a pious, Christian slaveholder? Posterity will settle this question, as they wander among the tombs of Washington, Richmond, Charlestown, and New Orleans.

H. C. W.

## THE WOMAN OF FASHION.

BY ROBERT POLLOCK.

—Small her ambition was, but strange.  
The distaff, needle, all domestic cares,  
Religion, children, husband, home, were things  
She could not bear the thought of, bitter drudges  
That sickened the soul. *The house of wanton mirth*  
*And revelry, the mask, the dance, she loved,*  
*And in their service soul and body spent*  
Most cheerfully. A little admiration,  
Or true, or false, no matter which, pleased her,  
And o'er the wreck of fortune lost, and health,  
And peace, and an eternity of bliss  
Lost, made her sweetly smile. She was convinced,  
That God had made her greatly out of taste;  
And took much pains to make herself anew.  
Bedaubed with paint, and hung with ornaments  
Of curious selection—gaudy toy!  
A show unpaid for, paying to be seen!  
As beggar by the way, most humbly asking  
The aim of public gaze—she went abroad.  
Folly admired, and indication gave  
Of envy, cold Civility made bows  
And smoothly flattered, Wisdom shook his head,  
And Laughter shaped his lip into a smile;  
Sobriety did stare, Forethought grew pale,  
And Modesty hung down her head and blushed,  
And Pity wept, as on the frosty surge  
Of fashion tossed, she passed them by, like sail  
Before some devilish blast, and got no time  
To think, and never thought, till on the rock  
She dashed, of ruin, anguish and despair.

(From the United Secession Magazine.)

## STANZAS

ADDRESSED TO —, UPON THE DEATH OF HIS WIFE.

She is gone to the grave, but we must not deplore,  
Although in this world we shall ne'er see her more;  
For her soul has departed this mansion of clay,  
And has fled to her Father's own bosom away.

She is gone to the grave, but her soul is not there—  
'Tis not now harass'd by the gloom of despair;  
For the mortal, which was oppress'd with disease,  
Now reclaims on her Saviour's own bosom at ease.

She is gone to the grave, and is lost to our sight,  
But her soul is in mansions of endless delight;  
For with those who have come out of great tribulation,  
She joins in the praise of the God of salvation.

And in the dark vale she could joyfully sing,  
'Grave, where is thy victory? Death, where thy sting?'  
But the part of her frame, which we lately saw mortal,  
Stands holy, and spotless, with myriads—immortal.

(From the same.)

## THE REPENTANT SINNER.

If from the shepherd's sleepy flock,  
One sheep afar should go astray,  
By mountain, wood, and rugged rock,  
He tracks with care the wanderer's way.

And having found the ramble lone,  
Within his arms it back he brings;  
Then, for that lost and erring one  
More than the rest, he gladly sings.

So when the sinner, who hath trod  
In ways of folly and of vice,  
Forsoakes his sin, returns to God,  
And seeks Religion's paths of peace.

The angels sing a hymn of love,  
The joyous, gladdening sight to see:  
For him, within the courts above,  
Is held a heavenly jubilee!

## SONNET.

BY HENRY KIRK WHITE.

Give me a cottage on some Cambrian wild,  
Where, far from cities, I may spend my days,  
And by the beauties of the scene beguile,  
May pity man's pursuits, and shun his ways.

While on the rock I mark the browsing goat,  
List to the mountain-torrent's distant noise,  
Or the hoarse bittren's solitary note,  
I shall not want the world's delusive joys;

But with my little scrip, my book, my lyre,  
Shall think my lot complete, nor covet more;

And when, with time, shall wane the vital fire,  
I'll raise my pillow on the desert shore,  
And lay me down to rest where the wild wave  
Shall make sweet music o'er my lonely grave.

## ANECDOTE OF NAPOLEAN.

[From the Emancipator.]

The following anecdote of Buonaparte is related by Sir John Sinclair, on the authority of one who was an actor in the scene described. When the formation of a Consulate was determined upon, it became a doubtful question whether the Abbe Sieyes or Buonaparte, should be appointed First Consul. Sieyes, who was a man of great ability, and remarkable for the success of his intrigues, was very desirous of being nominated to that office, and of having Buonaparte under him, as Second Consul, to carry his plans into execution. This scheme he had long meditated, and was sanguine of its accomplishment. Buonaparte, however, was not ignorant of the movements of Sieyes, and when the time came, baffled, in an instant, all the deep laid plans of the intriguing Abbe, by a *coup de partie*, a masterly stroke of cunning, of which we remember not parallel in history.

The electors assembled at the Gallery of Luxembourg; here, under their respective leaders, they separated into parties, within sight of each other, but sufficiently distant not to be overheard.

Sieyes immediately commenced haranguing his party, and descanting on the advantages of having the office of First Consul filled by one well acquainted with political questions and civil affairs. Without pointing himself out as that person, he plainly indicated the line he wished them to pursue, whilst he warned them against military despotism, and the danger of having a soldier at the head of the Government.

An emissary of Buonaparte, who had mingled with the Abbe's party, and heard his address, rejoined the friends of the Corsican, and told them what had passed. Buonaparte instantly said, "I see what must be done, and all I entreat of you is, that as soon as you see me take Sieyes by the hand, you will cry *Bravo Buonaparte*, as loud as you can, and will prevail on as many as possible to join in the exclamation."

He then went immediately to the place where

Sieyes and his party were assembled, and going up to the Abbe with an appearance of great cordiality, said to him, "Let us, my friend, have any difference of opinion who shall be First Consul; for my part I vote for the Abbe Sieyes,—who do you vote for?"

The Abbe was astonished at an address so unexpected, but, compelled by complaisance, and the necessity of affecting gratitude and friendship, replied, "I vote for General Buonaparte." On the instant, Buonaparte, as if to thank Sieyes in his turn, offered him his hand; this was sufficient,—his friends had been attiredly watching for the signal, and the cry of *Bravo Buonaparte* resounded at once from all quarters of the hall, through which his partisans had previously dispersed themselves; even some friends of the Abbe, taken by surprise, and forgetful of consequences, mingled their sweet voices with those of their opponents.

The election took place instantly, and Buonaparte was declared First Consul. The Abbe, charged to find himself thus outwitted, refused to be made Second Consul, and declared his resolution to take no further concern in public affairs.

## APPRENTICES.

We have frequently spoken of this interesting class, and yet every day the conviction urges itself upon our mind, that they do not sufficient understand their situation.

Apprentices are very apt to suppose that the time of their service is a sort of necessary evil, which they must endure, a kind of servile tax which they are obliged to pay for the benefit of being a mechanic in after life. They look upon it as a station without responsibility or character—an intermediate state between boyhood and manhood, of very little consequence to society and to themselves until it is finished.

We do not mean to say this is the case with every apprentice, but we do say that by far too many think, and what is worse, act upon such mistaken notions as we have named. And boys, you may rely upon it, such ideas are all wrong. Your station is one of importance, it is a great season of preparation for life—a school time to be well and faithfully performed. Your true interest will be found in promoting that of your masters.

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